

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## The DISCIPLE'S SACRIFICE

By J. H. JOWETT, D.D.

"I fill up that which is behind of the afflictions of Christ."—Col. 1:24.

"I fill up that which is behind!" Not that the ministry of reconciliation is incomplete. Not that Gethsemane and Calvary have failed. Not that the debt of guilt is only partially paid, and there is now a threatening remnant which demands the sacrifice of human blood. The ministry of atonement is perfected. There is no outstanding debt. "Jesus paid it all." In the one commanding sacrifice for human sin Calvary leaves nothing for you and me to do. In the bundle of the Saviour's sufferings every needful pang was borne.

Bearing shame and scoffing rude,  
In my place condemned He stood,  
Sealed my pardon with His blood.

I can add nothing to that. There is nothing lacking. The sacrifice is all sufficient.

And yet "I fill up that which is behind of the sufferings of Christ." The sufferings need a herald. A story needs a teller. A gospel requires an evangelist. A finished case demands efficient presentation. The monarch must repeat himself through his ambassadors. The atoning Saviour must express Himself through the ministering Paul. The work of Calvary must proclaim itself in the sacrificial saints. In his own sphere, and in his own degree, Paul must be Christ repeated. As a minister in Greece and Asia Minor Paul must incarnate the sacrificial spirit of Jerusalem and Galilee. He must "fill up that which is behind in the sufferings of Christ." The suggestion is this—all ministry for the Master must be possessed by the sacrificial spirit of the Master. If Paul is to help in the redemption of Rome he must himself incarnate the death

of Calvary. If he is to be a minister of life he must "die daily." "The blood is the life." Without the shedding of blood there is no regenerative toil. Every real lift implies a corresponding strain, and wherever the crooked is made straight "virtue" must go out of the erect. The spirit of Calvary is to be reincarnated in Ephesus and Athens and Rome and London and Birmingham; the sacrificial succession is to be maintained through the ages, and we are to "fill up that which is behind in the sufferings of Christ."

"I fill up that which is behind!" That is not the presumptuous boast of perilous pride; it is the quiet, awed aspiration of privileged fellowship with the Lord. Here is an apostle, a man who thinks meanly enough of himself, counting himself an abortion, regarding himself as "the least of the apostles, not worthy to be called an apostle," and yet he dares to whisper his own name alongside his Master's, and humbly to associate his own pangs

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## The Saviour Knocking at the Door



By the Late Dr. L. R. Scarborough

President, Southwestern Baptist Theological Seminary

I want to talk to you tonight about the Saviour knocking at the door. In Revelation 3:20 Jesus says:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

I think this is the simplest explanation of the plan of salvation encompassed in so brief a statement within the lids of God's Book.

Jesus had ascended from His crucifixion and resurrection and had been back with the Father sitting regnant on the throne of righteousness interceding for us some sixty years. Only once be-

fore this had He been back to earth in His personal resurrection body. He came back to save Saul of Tarsus and He came back to reveal unto John, the aged disciple, the last book of the Bible, the Book of Revelation; and in that wonderful vision He says: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

### A Glorious Revelation

There is great joy in what this Scripture reveals. It reveals probably the greatest fact of all spiritual history since the ascension of Jesus Christ, and that is that at the door of the hearts of men the royal son of God persistently and insistently stands and seeks and knocks and speaks and pleads with men that they would let Him into their heart. How I bless His

name that thirty-six years ago He knocked at the door of my heart. I was thinking of it today as I enjoyed the hospitality of my friend and former teacher. The memory of my salvation came back to me. When a lad of sixteen years I went to the teacher and said, "I wish to go to church today." I was then under deep conviction for sin. And as was the custom he gave me a written excuse with his own name signed. How I thank God that the Christian teacher as he handed me the excuse (he says he had forgotten the incident; but I shall never forget), put his hand softly on mine and said, "Lee, I am praying for you." Before I got to the church house that morning I had given my heart to Christ. Jesus came and stood at the door of my heart and sought me and called for me and plead with me in His

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Dr. L. R. Scarborough

## "Ye Have Not, Because Ye Ask Not"

By Evangelist John R. Rice, Editor

(Message given at Sword of the Lord Conference on Evangelism, John Brown University, Siloam Springs, Arkansas, June 29, 1948. Mechanically recorded for THE SWORD OF THE LORD.)

"From whence come wars and fightings among you? [Your fault is on the inside. Your worst trouble is not with somebody else; it is with you.] come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James 4:1-3.

These verses may be taken at absolute face value. Here are three striking statements, but the answer is the same in every case. Whether you are divided in your desires, whether you are not altogether singlehearted in your pleading, or whether you have asked some things for wrong motives—if you keep on asking you will get right and will receive. "Ye have not, because ye ask not."

I say again these verses may be taken at absolute face value. It is only fair to say, however, that in the term here, "Ye have not, because ye ask not," the word *ask* is in the present tense, which in the Greek implies that you are to keep on asking. If it had been in the aorist tense it would have meant that you have not because you have only asked one time.

But that is not what it says. You have not because you do not ask and ask and ask—because you do not keep on asking. "Ye have not because ye ask not." Why is it you do not have? Because "ye ask not." Not because you scheme not; not because you deserve not—"Ye have not, because ye ask not," the Bible says.

Now, let us turn to Matthew 7:7, 8:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Again let me say that this Scripture may be taken at absolute face value. God means every word of it. You can risk your life on any plain promise in the Bible. You do not have to know any other verse in the Bible to know that what God says here is true. If a sinner only knew John 3:16 that would be enough to save him.

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## Where There's a Will, There's a Way



... but he was the biggest quack of them all.

(From Bird Life in Wington, by Rev. J. Calvin Reid. The first of 30 chapters to appear regularly in THE SWORD OF THE LORD. Read them to your children; look for new chapter each week.)

In my travels here and there in the world of imagination, I came one day to the country called Birdland. There I chanced upon the town of Wington. Wington is very much like a number of towns with which you may be acquainted, and its church life not very different from that in the church of which you are a member, but for one thing—all of the inhabitants of Wington are birds—most interesting birds they are indeed; and I was surprised to find how many of their ideas and habits are like our own. The birds of Wington, I am convinced, are almost human.

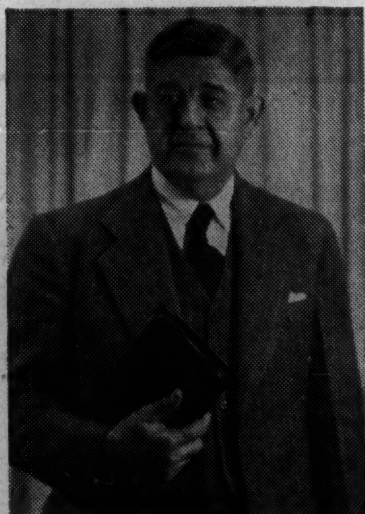
We shall begin with Mr. Mocking-bird. He is one of the very best members of the First Birdierian Church of Wington. For one thing,

he is the most gifted singer in the choir. Quite remarkable is the fact that he can carry one part as well as another. He can jump from low bass to high soprano and back again with no effort at all. He is just as willing as able, too, and always on hand. So, if some other member of the choir is absent because of a cold in the bill, or ruffled feathers, or late sleeping—Mr. Mocking-bird smiles, hops right in and does his best. I do not know how the First Birdierian Church would get along without him.

He is a good worker in other ways, too. Would you believe it, he makes it his habit to spend one night each week flying from tree to tree inviting other birds to church.

Last week he chirped first at Mr. Buzzard's door. Mr. Buzzard

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Evangelist John R. Rice



## The Saviour Knocking at the Door

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spiritual power that I turn from my sins and open the door of my heart and let Him come in. There is joy tonight in my soul as I remember that into the open heart Jesus Christ came thirty-odd years ago. Through these years he had been the joy and the strength and the guiding principle and personality of my life and tonight as I begin to speak to you, I offer to Him the gratitude of my heart that He did seek me and find me and enable me to open the door of my heart, and that through all these years He has been the source of my life, the joy of my heart and the strength of my days. And tonight my testimony to you, my friend, is that you would let Him come into your heart.

### Who It Is That Knocks

I want you to think of the meaning of this revelation. The most distinguished person in all history, the One who has a name above all names, higher than kings, greater than emperors, mightier than the generals who have commanded armies and won victories, greater than presidents, even all the presidents of all the republics of the world combined, Jesus Christ who made you and who keeps you tonight says that He stands at the door of the heart.

I shall hold in memory while life lasts and tell my children of the distinguished honor I had a few months ago of an interview with our great present President, as together we talked about the kingdom and its affairs and I asked him to do something for Jesus Christ and he did it. I had a letter today from my friend, the governor of my state, whom I have the pleasure of calling not "Governor" Neff, but "Pat" Neff. Any of us will recognize with honor these companionships with the great. But tonight far above a visit with the President and friendship with a governor, is a visit of Jesus Christ as He stands at the door of your heart and mine seeking to come in. Notice what He says, "Behold, I stand at the door, and knock: if any

man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He not only knocks at the door of the heart, but He speaks and calls and pleads and urges. There are many ways, my friends, in which Jesus Christ speaks and knocks at the door of the human heart.

### Knocks by Providences

He knocks by His providences. There are many calls made by the providence of God. It may be with adversity that He knocks. It may be that in prosperity He calls for your life. It may be in some sickness or some narrow escape from death that He calls on you to be a Christian. It may be that in death, when loving friends hang the crepe on the door of your house and some loved one is carried out to the cemetery, that God is calling on you to be a Christian and give your life to Jesus Christ.

I was holding a meeting in West Texas, in a little court house upper room which would not hold more than seventy-five people. I had been out the week before with the cowboys in their work. God gave me a hold on them, and through the lasso so skillfully handled I had gotten a hold of their hearts; and the next week they came to hear me in my business. One evening a young man walked in after I began, came in with hat on his head and his pants legs in his boots. He walked down the aisle and sat at the back of the house. He made a deep impression on me. I preached for his soul. As the service was dismissed he came out and as he passed by me I caught him and began to speak to him about his soul. Wild as a deer he jerked loose and went and got on his horse and left town. The next day he was running his horse and the horse fell on him and broke his right arm; and as the doctor was putting the splints on his arm he said, "Doctor, I want you to fix me up so I can go back and hear that preacher tonight. That preacher held that right arm and asked me to be a Christian, and

## Dr. Bob Jones Says:

The secretary in my office opens the mail when it comes in, and anything that she thinks I should see is put on my desk. A few days ago I came to the office after supper. There was some mail that had just been delivered to the secretary's desk, and I just decided to open some of the letters. The first letter I opened had a check for \$250 for our Student Loan Endowment Fund. The second letter had a check for \$100, and the third letter had a check for \$50. We, of course, appreciate these contributions that come from people who are interested in helping us carry the burden here at Bob Jones University. I opened the fourth letter, and there were two \$1 bills in it. I read this letter which was written in pencil: Here is what it said:

"Dear Brother Jones: I think of you and pray for you and your staff every day and would be so glad if I could just send you all the money you need for your Student Loan Endowment Fund. But my husband is sick in bed and has been for four years, and I have asthma and am not able to get out and earn any money. We are both old and have always been poor. All of our income is a little help from the welfare and is such a little amount that we do not have enough to go all around when we give the tenth and then a little more. But I am going to send you whatever God lays on my heart."

So she sent \$2. There are other things that this good Christian woman said, but I think I have quoted enough. We do appreciate the contributions from people who are able to give in large amounts; but honestly, no gift has ever come into my hands that I appreciate more than this gift from this woman. I have written her a letter and told her how much I appreciate it, and I have requested her and her husband to keep on praying for Bob

Jones University, for my son, for his associates, for the student body, and also for me. I have asked her to get her neighbors who are Christians to join her in prayer. We are asking Christian people everywhere to pray as never before that Bob Jones University may keep on keeping on in the work to which God has called it and the work which God is so wonderfully blessing.

The revival which Bob, Jr., has just conducted at the beginning of the second semester has been a time of great spiritual power. Two men who have been doing special mechanical work here on the campus were saved. Some of the new students found the Lord, and a number of students have dedicated themselves to the Gospel ministry and to missionary work. We are seeing again that the "old-time religion" works in an educational institution that puts great emphasis upon culture and efficiency. Yes, the "old-time religion" will work anywhere if people will just work it. We wish to thank all of you Christians who have contributed toward the Student Loan Endowment Fund. We trust that the Lord will lead you to keep on sending contributions from time to time. We are earnestly appealing to you Christian people who have not yet made an investment in the work to send a contribution and help us reach this goal we have set for this school year. But we are earnestly calling on all of you Christians to pray as never before for the power of God upon the testimony of Bob Jones University. If we can get enough people to pray for this Christian educational institution, all of our problems will be solved; so keep on praying.

BOB JONES, Founder  
Bob Jones University  
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today when I lay under that horse I promised God that if He would let me live I would give that preacher my hand and give God my heart." He did not come that night. He was too sick. Next night he came and the first one to come down the aisle when the invitation was given was this young man. He said, "I cannot give you my right hand, but my left; and I give God my heart." It was not the sermon but God's providence that brought him to God.

I was in a Texas town in a meeting and one morning a German and his family came to join the church. The pastor asked him to tell his experience. He was a merchant in the town. He said, "Yesterday I closed my store early and went for a ride with my family. We were crossing the railroad track and a flying engine struck the back of our car. We went home and got out, all frightened. There was just one member of our family, little Mary, a member of your church, who was not frightened. We talked about it and Mary said, 'Daddy, if we had been one second later in crossing that track, all the family would have been in Hell now but me.' That strong German man said, 'As soon as Mary said that I called them all to prayer and asked Mary to lead us in prayer, that the next time we had an accident like that all of us might be ready to go to Heaven; and we came to join Mary in our route to Heaven and to Him.' It was God speaking to him in His providences.

I wonder tonight if I am not speaking to somebody who by death or accident or providence of some kind has heard the voice of God calling to your soul and bidding you to give your life to Jesus Christ.

I stood with my friend by the side of the grave of his little boy, as the body was being lowered. Though a skeptic he pulled me by the coat and said, "That is God's

call for me to be a Christian."

Oh, my friend, tonight is Jesus Christ not calling you by some of His providences or some of His mercies, or some of the sadnesses that have come to your heart. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

### Calls Through His People

He not only calls through His providences, but through His people as well. I will tell you one of the chief values of the Christian life today in mother, or father, or child, or preacher is the value that it has in the testimony to call people to the Lord Jesus Christ. Your life and mine is the embodiment of God's speaking at the door of the heart of the unsaved. Is He not calling you tonight, my friend, through your mother or through your child or through your wife? Is He not by somebody's good life calling you?

I passed up from the little town where I was pastor to the parsonage one day. There sat a big traveling man on the church steps. He said, "Are you going to open the doors of your church tomorrow?"

I said, "I am. Why, do you want to join?"

He said, "Yes, I do."

I said, "Tell me about it." Dr. Truett had just been there in a meeting. That man had heard him

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unmoved. I wondered what it was that brought him to Jesus Christ. He said, "I have traveled from Maine to California. I have heard all the great preachers and none of them have moved me." He said, "Eight years ago there came into my home a little preacher in the form of my wife. For these years I have watched her. She has been true to God and faithful to Jesus Christ. I have watched when poverty was on every hand. I watched when the salary was high; and how patient and loving and tender she was then! I have watched her on prayer meeting nights and on Sunday nights; and all these years she has been true to Jesus Christ. And last night as I retired and she got down by the side of the bed and prayed, I got to thinking of the difference between her life and mine. And as I lay there I thought of my life as a little mole hill of nothing and her life as a great mountain for God and righteousness; and I got up out of bed and for the first time in eight years I asked her to pray for my soul. And last night by the bedside I was led to Jesus Christ, not by Dwight L. Moody whom I have heard, not by George Truett whom I have heard preach, but I was led to Christ by the consecrated life of my wife." That little wife was God's call to that man to be a Christian.

How many of you can hear God's call to you through your mother or your father or your wife or somebody. God help you tonight to hear God as He calls through the lives of these loved ones. Oh, my friends, the awful responsibility of life. I wonder how many of you tonight are a true and faithful witness for Jesus Christ. How many parents in this audience whose life is a block and a bar to the life of your children. Oh, I had rather die now and never see my children again than to be a stumbling block in their life in keeping them from coming to Jesus Christ. Tonight God is calling the unsaved through the lives of His people. What are you going to do with your life? Oh, my friends, do you tonight hear the call of the Lord Jesus Christ?

I remember when I was a lad of ten or eleven years of age. We were living in a log house in West Texas. Antelope and buffalo and deer, and now and then a wild Indian, were seen in that wild country. One afternoon I was in the front yard playing. There was just one door and one window in that house. My mother sat at that window. I can see her now. She put her face out of that window and called. (I can hear her now) "Son, I want to see you." I went in and sat at her feet on a stool. I sat there with my hands in her lap. She sat there with her old cottonade apron on and was wiping her eyes. And for the first time she told me the story, the sweetest

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## Where There's a Will, There's a Way

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was not in a very good humor because—well, just because Mr. Buzzard never is. He didn't invite his visitor to hop in and roost a while. But Mr. Mocking-bird appeared not to notice the cold reception, and pleasantly invited Mr. Buzzard to come to church anyway. Then Mr. Buzzard said, trying hard to look very important, "Thank you; Mr. Mocking-bird, but I really cannot afford to be away from my work on Sundays. I am in the funeral business, you see, and now-a-days one never knows when the phone may ring. Besides," he added, trying to look quite pious this time, "I have always felt that one could pray just as well at home, or for that matter out in the country on the end of a dead limb."

Mr. Mocking-bird was thinking, "Well, if he prayed as much as he wants me to think he does, he would not have such a glum look on his face."

Then Mr. Buzzard asked one of those sharp questions such as birds sometimes ask when their conscience is beginning to hurt them, "Mr. Mocking-bird, you do not think that one has to go to church in order to get to heaven, do you?"

He supposed that would silence Mr. Mocking-bird for good, but he had an answer ready. "For myself," he said "I'm going to choose the front door. I know it is open, and I'm not sure about the others."

### THE SWORD OF THE LORD

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With that he moved on down the street to the home of Mr. Duck and again gave his friendly invitation. And what do you suppose Mr. Duck said? "Quack, quack, quack!" which in our language means, "Hypocrites in the church!"

But the real reason he did not want to go to church was that he had planned to go swimming on Sunday. And do you know, as he waddled down to the edge and pushed off into the lake, I believe he knew, deep in his heart, that he was the biggest quack of all!

But Mr. and Mrs. Sparrow did accept Mr. Mocking-bird's invitation. They said that they had just moved into Wington, did not know many birds as yet, and since Mr. Mocking-bird had been so kind to call, they would be glad to come and would bring their children too.

And they did! When Mr. Mocking-bird looked out from the choir next Sunday, there they were, the whole Sparrow family! Can you understand why Mr. Mocking-bird's solo that morning was the best he had ever sung? Perhaps the words had something to do with it, for there was a line, "The sparrow hath found an house where she may lay her young, even thine altars, O Lord of Hosts, my King, and my God." But I think still more, he was inspired to sing unusually well because the Sparrows were present.

Later Pastor Penguin announced as his text, "Not even a sparrow falleth to the ground without your heavenly Father's knowledge." When he finished his sermon, you might have seen the heads of the Sparrow visitors bowed in a silent prayer of thanksgiving for their heavenly Father's continual watchful care. After the service as Mr. Sparrow shook hands with Mr. Mocking-bird and thanked him for his solo, he said, "I was glad when you said unto me, 'Let us go into the house of the Lord.'"

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## "Ye Have Not, Because Ye Ask Not"

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And if you only knew this promise and if you met God's requirement here it would be enough to claim everything God has.

Again the present tense is used. Let us read it this way: 'Keep on asking and it shall be given you. Keep on seeking and ye shall find. Keep on knocking and it shall be opened unto you. For every one that keeps on asking receiveth; he that keeps on seeking, findeth; and to him that keeps on knocking it shall be opened.'

Boil down the truth of these two texts and the Scripture is plainly saying that everybody who asks receives, everybody who seeks finds, everybody who knocks has the door opened, and you have not because you ask not. That is so revolutionary that hardly anybody believes it, but it is true. "Ye have not, because ye ask not." Asking, then, is the simple way.

I want you to notice several things about these two Scriptures.

### Prayer Is Asking

First of all, prayer in the Bible is asking.

Now if you went to a seminary you might learn from Hodge, the Presbyterian theologian, and from Dr. Strong, the Baptist theologian, that prayer is adoration and praise and thanksgiving and confession and petition. Those blessed men were wise, and these other things go with prayer, but actually in the Bible prayer generally means simply petition; asking. For example, some time ago I counted forty-eight times that one little Greek word, for prayer, *aiteo*, was translated *ask*, in the sense of pray.

Prayer is what? It is asking. "Ye have not, because ye ask not"—not because you praise not, though praise is right; not because you confess not, though confession is right; not because you adore not, though adoration is right. No, no! Prayer in these Scriptures is asking. "Ye have not, because ye ask not." "Ask, and it shall be given you." According to the Bible, then, prayer is asking. The reason I say that is to press on your heart the truth that a whole lot that passes for prayer is not prayer at all.

In a revival campaign in Dill City, Oklahoma, we had a long season of prayer. One man prayed a wonderful prayer—from some viewpoints. He said: "O Lord, You remember, as You have said in II Peter, the third chapter, verses so and so..." In his "prayer" he must have used twenty Scriptures and in every case gave God the reference so God could look it up to see for Himself! After the service I said, "Brother, don't you suppose God knew where those Scriptures were that you quoted in your prayer?"

"Yes," he said, "God knew, but the people didn't."

"Well, who were you praying to, God or the people?"

I expected him to say to God but to my shock and surprise he said, "Why, to the people. You have a chance to preach to them, but the only chance I have at the people is when I pray."

He was just more honest than are a lot of people, that is all. Prayer in the Bible is not palaver, it is not theology; it is not preaching. You know, I am for the preachers—God bless them.

But there are preachers who Sunday morning bow their heads and shut their eyes and give another little sermonette, though they call it the morning prayer.

I was in Decatur, Illinois, for revival services. The church to which I was ministering had as a member of the church a young lady who was secretary to a pastor of another church. I was there in October. She told me that the pastor for whom she worked already had his morning prayers written out through the third Sunday of the next March!

When you speak of prayer you mean a little palaver, a ceremony and a lot of other things. But prayer in the Bible is asking God. If you do not ask God for something, you are not praying. You old hypocrite, you are just putting on a show! You are just being pious. Prayer is asking God. Don't you ever call it praying unless you ask!

In revival campaigns when sinners hold their hands for prayer, I pretty regularly pray for them myself. When I started out preaching, many and many a time after I preached the best I could, God's Holy Spirit would come and convict sinners. I would say, "Who here would like to be saved? We are going to bow our heads and ask God to save you now. Who wants to be saved? Lift your hands." Men would hold their hands for prayer and I would ask the Rev. Dr. Dry-as-Dust to lead us in prayer, praying for those men. He would thank God that the sun rises in the east and sets in the west; thank God that we live in the land of the free and the home of the brave; thank God that "there are no visible marks of Thy displeasure upon us," and "that from everlasting to everlasting Thou art God"—on and on around the world, while poor sinners were out there wanting to be saved. So unless there is somebody I know who wants what I want, I pray myself.

Now listen to me! It is not praying if it is not asking God. That is the word the Bible uses here: "Ye have not, because ye ask not." Then in the other verses the same word is used. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." What is prayer? It is asking, seeking, knocking. It is petition.

Mrs. Taber, your husband is a lawyer. When Mr. Taber comes down for you this week end, ask him what he means when he, in a court trial, says, "We pray the court." Ask him whether that is bragging on the court. Ask him if that is adoring the court? No, sir. In plain old Anglo-Saxon English that means, "We make a petition to the court," "We are asking the court to do a certain thing." You are not praying if you do not ask God. Prayer is asking, and not anything else.

A lot of your "praying" is not praying. You are just palavering around, putting on a good show, feeling pious.

Sometimes people, in trying to be nice, say, "When you pray, why not let God talk to you?" Well, you ought to let God talk to you all the time, but you are not praying unless you are asking God. Prayer is asking God for things.

### The Answer to Prayer is Receiving

Here is another thing: according to the Bible, the answer to prayer is having. "Ye have not, because ye ask not." What is the answer to prayer in this verse? It is having.

Consider again for a moment the passage in Matthew 7:7,8: "Ask, and it shall be given you." What is prayer? It is asking. What is the answer? It is having it given you. "Seek, and ye shall find." What is prayer? It is seeking. What is the answer to prayer? Finding is the answer. "Knock, and it shall be opened unto you." What is prayer? It is knocking. What is the answer to prayer? Having the door where you are knocking opened to you.

The reason I say that is because all over the country a lot of good people, including preachers, and Bible teachers, — seem to think they have to put up an alibi for God. Their God is old and tired. He is pretty well put and He does not answer prayer. So they have to give an alibi. They say, "Oh yes, of course, God answers prayer—He answers all prayers. He may say yes; He may say no; or He may say wait a while—but God answers prayer."

Now, the truth is that we have more sense than that about nearly every kind of worldly business. It looks as if we would have more sense about religion, then. What is the answer to prayer? It is receiving!

Suppose I drive into a filling station and say, "Ten gallons of Ethyl gas, please; and check the oil." (In the illustration that is prayer.) Suppose the man fills my gas tank up with soapsuds or muddy water—would that be an answer to prayer? Well, he would never fill my gas tank up again with soapsuds!

Now if you have sense enough to know that was not what was ordered, not the answer to prayer about gas for a gas tank, isn't it funny that you would make an alibi for God—really, an alibi for your own unbelief, because you do not believe the Bible—and try to pass that off as an answer to prayer? No, sir! Dr. Blanchard has well said in his book, *Getting Things From God*: "If there is a God He must act like a God."

Of course one needs to pray in the will of God. But a Christian can know the will of God, can know how to pray, can pray in the will of God, led by the Spirit of God. And then he can get his prayers answered.

What I am saying is that here is a clear, open-and-shut teaching of the Bible that prayer is asking and the answer to prayer is getting what you ask for. You ought to be definite in praying and so tuned up with God to know His will, so led by His Spirit in your praying, so Scriptural in your praying and so surrendered and cleaned up in your life when you pray that you can ask for what you want and get it. Don't you say it is an answer to prayer unless you get what you are asking for! It is a mockery. It is a terrible thing—really a form of modernism.

Do you know what modernism is? A modernist is not a man who suddenly turns and says, "All right, Jesus Christ is a liar and a hypocrite. He was born of a poor harlot woman. The Bible is a pack of lies." No, no! People do not get to be modernists that way. They just shift the meaning a little bit; they water it down, dilute it a little. Some infidel professor comes along and says, "What about this? Here is a mistake! The scientists have decided so and so..."

You say, "Well, maybe there is one little mistake, but it is still the Word of God." Little by little you water it down and water it down until to you it does not mean at all what it says.

Harry Emerson Fosdick, a noted modernist, says in his book, *The Hope of the World*: "Sure, I believe in the divinity of Jesus Christ... He was divine just like my mother." He was a lying hypocrite, perverting the Word of God to mean what it does not mean! Listen to me! Don't you soften down any teaching of the Bible! If the Bible says, "Ye have not, because ye ask not," then that is exactly right; you can risk your soul on it; Prayer is asking; the answer to prayer is having. If you do not get what you ask for, find out what is wrong—then change your prayer or change your life or keep on waiting on God until you get it. It is not an answer to prayer unless you get what you ask for!

When I found my girl suppose I had said, "Where have you been all my life? I'll declare, I can't live without you!" Suppose I had said to her, "Will you marry me?" (I did say that to her one time.) Suppose she had said, "Wait twenty years. The preacher says the answer to prayer is yes or no or wait a while. Wait a while." Would I have gone off clapping my hands and saying, "I got my prayers answered"? No, I have more sense than that.

(Continued on page 4)

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## The Saviour Knocking at the Door

(Continued from page 2)

story angels ever heard, of Christ Jesus, how He was born of the Virgin Mary and lived and died and rose again, and there for the first time I got a conviction of sin, and afterwards in that Merkel meeting when I was converted it was a result of that story. Oh, I bless God that He called me through the life of my mother! God help you tonight, my friends, to hear the call of God through some child of His and turn not your soul away from that call.

### Calls by the Holy Spirit

Not only does He call in these ways, but He calls, irresistibly, calls, with His divine Spirit. Oh, I want you to hear me now. The divine Spirit is an embodiment of Jesus Christ knocking at the door of your heart. I remember the first impression that the Spirit of God made on my heart that afternoon as my mother talked to me. I could not get away from it. The Spirit of God knocks. It was the voice of the divine Spirit calling me to be a Christian. In that sermon last night or the sermon of the night before or in that sermon that you heard before this meeting started, God's Spirit was calling you to give your life to Jesus Christ. In high Heaven's name my friends do not turn away the Spirit of God as He calls.

Jesus is calling. I want you to hear the call not only of God's people, the call of providence, the call of the Spirit, but I want you to hear the call of God's Christ, who on Calvary, with bleeding brow and bleeding hands, the Son of God as He hung on Calvary's tree, He is God's call for you to be a Christian. Hear that call and open your heart and let the Saviour come in.

### What is Salvation

It is not joining the church. It is not being baptized. It is not taking the Lord's Supper. It is not subscribing to the preacher's salary and to missions. It is not being honest and paying your debts. Salvation is Jesus Christ inside of the repenting believing heart. Oh, my friends, if you have Him in your heart, you have all the salvation you need through Jesus Christ. Won't you hear His call? Won't you heed His call?

I shall never forget a service I held in an army hospital. There were many hundreds of wounded soldiers in the hospital. They said that nearly 1,000 were there to hear me preach. They came with the bandages about their heads

and their hands and their bodies. There was a man with only one arm, a man with another arm gone, one with both legs and both arms gone, one with one arm and one leg gone. I will never forget how that man without an arm gave his heart to Christ and confessed Him by giving me one foot. I will never forget how that one with only the trunk of his body left gave his heart to Jesus Christ and I spoke to him he said, "Out yonder in that awful battle of Argonne Forest, where I lost my arms and legs, I, in answer to my mother's prayer, saw the Cross calling me to her Saviour and from that hour I have wanted somebody to tell me how to come to Jesus Christ." Salvation is Christ in the heart. God help you to trust Jesus Christ as your personal Saviour.

I wonder how many of you have heard that call and heeded that call and let the Saviour into your soul.

(From the book, **PREPARE TO MEET THY GOD**, copyrighted by Sunday School Board of the Southern Baptist Convention. Used by permission gratefully acknowledged.)

### My Decision for Christ

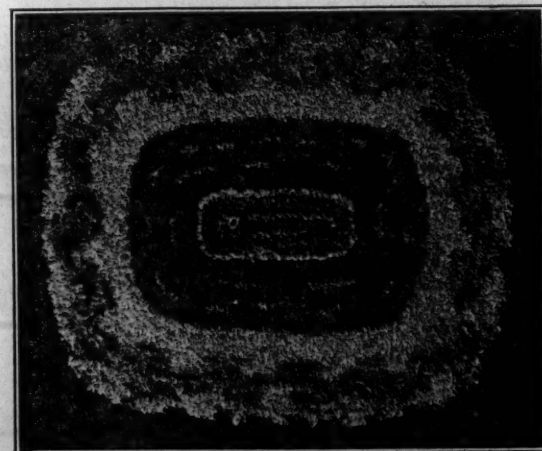
Can you honestly sign the statement here given?

I have read the sermon, "The Saviour Knocking at the Door," by the late Dr. Dr. L. R. Scarborough, now in Heaven. I acknowledge that until this time I am a poor lost sinner. But Christ is knocking at my heart's door. I will resist Him no longer. Here and now I surrender to Christ, I trust Him to save me, I give Him my heart. With all my heart I turn from my sin to love, trust and serve Jesus Christ, depending upon Him to forgive all my sins and save my soul just now. By God's grace I will set out to serve Him the rest of my life.

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## "Ye Have Not, Because Ye Ask Not"

(Continued from page 3)

Prayer is asking and the answer to prayer is having. It will revolutionize your life if you get what God is promising here clear in your mind and get your life all geared to the thought, "God wants me to pray, wants me to call on Him for everything, wants to give me what I want as well as what I need, and I can find the will of God so I can pray in the will of God." I am not trying to find some way in which you can boss God around and make God do wrong. I am talking about finding what is good and right and in the will of God, finding the hindrances and getting them out of the way, and then staying on God's doorstep until you get what you want. Learn this, then: prayer is asking; the answer to prayer is having.

### God's Appointed Way to Have Is To Ask

Here is another lesson that is made very clear in these verses. God's appointed way for a Christian to have things is not by working, though work is good; is not by scheming and planning, though that is legitimate and right and necessary. God's appointed way for a Christian to live and have things is to pray for them. "Ye have not"—why? Not because you do not work. The right kind of praying will make you work better. We are not against work. The right kind of praying, the right kind of trusting does not make you shiftless. The right kind of praying makes your work count more. If you pray right, you will get up earlier, work more cheerfully, work longer, enjoy it better, and get better results. God will bless it. I am not against work. But God's plan for a Christian is to live by faith, live by daily taking his wants to God. You are not an orphan; you have a heavenly Father who loves you. He cares for your needs. He is the God who feeds the birds, the birds that do not toil, that do not have barns, that do not have bank accounts. Winter comes and God takes care of them. When the other birds have gone south and the fields are covered with snow and there is no growing grain or anything else, God cares for birds. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:28-30). God takes care of His own!

Oh, then, dear friend, get it on your heart that God intends for a Christian to ask for what he wants. God's way for a Christian is to pray. He is to take his wants to God and get results. God wants a Christian to live that way, on the basis of asking God.

I was in Jackson, Michigan, in revival services during the depression. One night I was preaching I suddenly felt impressed in a strange way to stop and point to a man. "Do you have a job?" I asked.

"No, I don't."

"Do you want one?"

"Yes," he said, "I do."

I said, "Will you go home tonight, get on your knees in your closet and tell God: 'I'm Your child. I love You. If there is anything wrong in my life, show me and I'll confess it and forsake it. Now, Lord, give me a job. I've worn my shoe leather out; now I am going to ask You to give me a job.' Will you do that?"

"Yes."

"All right, I'll pray with you tonight," I said, and went on with the service.

The next night as I was preaching suddenly that man's face focused in my eye and I said to him, "Did you get a job today?"

"No, I didn't." His wife spoke up: "Yes, you did, too; you worked all day."

He said, "Well, it wasn't the job I asked for."

I said, "All right. Will you go home tonight and ask God again about it? Tell Him: 'All right, Lord, thank You for a day's work; but I want the job I asked for. If You will show me anything wrong with my prayer I will change it. If there is anything wrong with my life and You will show me about it, I will confess it and forsake it. But, God, give me a job. A child of God has a right to go to his heavenly Father and ask for what he needs. Give me a job! Will you do that tonight?'"

He said, "I sure will."

I said, "I'll pray with you about it; after church tonight in my room I will ask God to give you a job."

The revival closed that night and I went on home. A few days later I got a letter from that man. It was running over with joy. "Oh," he said, "I knew you could pray to God to save your soul but I did not know you could pray about a job. I got a job with the company I wanted a job with, in the department I wanted in, under the boss I asked for, doing the kind of work I have always wanted to do! I am making good. They like me and in just this week's time they have given me more responsibility. Oh, it is wonderful! I am going to ask God for some other things and I am going to tell everybody I see that God answers prayer."

A little later he wrote and said, "My wife died. I have been so lonely I did not know what to do. God seemed to tell me to start a Sunday School class, an adult class, and work at it hard, teaching them the Word of God. He seemed to tell me that it would not only give me something to do for Jesus but would also comfort my lonely heart. And God gave me the class." Later he was transferred to Rock Island, Illinois, as an armor inspector for the government, got the head of a department, was made assistant pastor of a church, and taught the adult class.

I was in a revival meeting at Gary, Indiana, at the Central Baptist Church, and he came all the way up there and spent the night with me in my hotel. He sat and talked about how God answers prayer. He said, "Think of a man going until he is nearly sixty years old before he knows God can answer prayer about jobs and about the way to serve God and about his income, and all that!" The tears ran down his face as he said, "Brother Rice, I'll serve Him until I die. That kind of a God I'll serve until I die!" Listen to me! God's appointed way for a Christian to have things is to pray.

I wish I could take time to tell you how God has answered my prayers. I wish you would read the book, *Prayer—Asking and Receiving*. In it are many Scriptures and many illustrations from my own life. For many years, thank God, I have learned what it is to go to God and just ask God and thank Him. God has provided tens of thousands of dollars, all the time, every year, to get out the gospel one way or another. And there have been girls in college. The pay roll in the office at home is \$1,200 a week, and God just takes care.

Listen to me! The way for a Christian to have things is to ask God. "Ye have not, because ye ask not." The main source of your happiness and prosperity will come from learning to go to God for everything you want. Depend on God, live by prayer—that is God's appointed way for a Christian to have things.

You say, "I believe if a man

wants to have a crop he ought to get out and break the soil, sow the seed, kill the weeds, cultivate it." Well, I have seen a man do all that and then it did not rain. Smart guy, what will you do then! Work is not the answer. Work is good. God will bless work. Work proves faith, too. But the real way to get things is to take your requests to God in prayer.

### Continued Prayer Meets all God's Requirements

All right, here is another thing. These promises I have given you tonight—"Ye have not, because ye ask not" and "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"—cover every condition God ever makes about prayer. One of the fatal mistakes we preachers have is always going through the Bible and looking up all the things we can do. I had the other day a letter from a man who said, "I don't like your booklet, 'What Must I Do to Be Saved?' You make it too easy." He thought that in order for a man to be saved he had to be convicted, then repent (he meant by that a certain long period of mourning. I believe in repentance, but it is not tears; it is a heart-turning in attitude from your sins to trust in Christ.) This man thought that in order for a person to be saved he had to be convicted, then repent, then have faith, then be baptized, then make a public confession, then live right in every thought and word and deed, and then if he held out faithful to the end he might get to Heaven. Listen to me! We preachers have a poor, sorry way of going through the Bible, trying to take every verse and make it hard for a sinner to get to God. God did not mean that.

And it is the same way about a Christian's getting his prayers answered. We go through the Bible and find all the verses in the Bible and stack them up. We want you to climb over every last one of them before you get anything from God. Oh, people misunderstand!

For instance, when God says in one place, "Him that cometh to me I will in no wise cast out," He is not making an additional condition of salvation.

Or, if that promise on salvation is not clear to you, God says "He that believeth on the Son hath everlasting life" (John 3:36). God says, "Can you get this?"

No."

"Well, wait a minute; I'll make it easy some other way."

"Can you get that?"

No."

"Well, here is another promise. What about this?"

Somebody says, "I don't know whether I am saved or not."

"All right," God says, "here is a promise: 'Him that cometh to me . . .'" (John 6:37) Did you come to Me?"

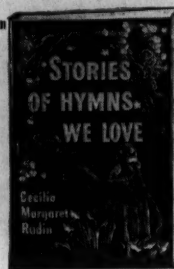
"Well, I thought I did; I don't know."

"Well, here is one: 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.'" (Matt. 10:32). How much faith? Enough to claim Him is enough to prove He saves you.

If that is hard, here is another: "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). It is not the calling on Him. Speaking aloud in prayer is not what saves. The Bible says, "With the mouth confession is made" (of the part you get by believing), and, "How then shall they call on him in whom they have not believed? A man believes in his heart and then the calling on Him proves it, that is all. You see, God is just making it easier, not harder.

That is the way it is about prayer. Listen to me now! You can take any verse of the Bible and if you honestly take it for what it plainly says, if you do not add to it or do not take from it, you can risk your soul on it. God plays no tricks on ignorant people or on unsuspecting people. Don't you ever think, "Oh, I can't understand Greek or Hebrew." God would not have it so that a poor ignorant soul who wanted to do right could not find how to do right. And God is not taking advantage. Whatever God implies

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to your trusting heart when you read the Word, take Him up on it. If you do not know but one verse in the Bible, take it and believe it, brother. And God will meet it.

About this matter of prayer, some people think, "Well, you must ask it in Jesus' name, you must ask in faith, you must ask it with no sin in your life, you must ask it without any false motives, you must get somebody to agree with you as touching the thing"—you try to get everybody to meet all the conditions. No, no! You are wrong! Instead of that, God is saying, "Can you get in at this door?"

"No," you answer.

"Well, do not go away," God says, "I have plenty of other ways to get your prayer answered. I will make it so you can. Do you really want it?"

"Yes."

"Well, can you ask in My name?" Now listen, don't lie about it. We forge Jesus Christ's name to lots of prayers. We say, "I'm asking this in Jesus' name," when a lot of times it is not for His name. Some of it we ask because we want it for ourselves.

I have six girls. One time Mary Lloyds came and said, "Daddy, look here," as she propped her foot upon the chair. The sole of her shoe was worn through and the piece inside was loose and flopping. She said, "Don't you think I need some shoes?"

"Yes, I believe you do. See Mother and we will be glad to get you some shoes."

Then Grace came and said, "Look here, Daddy: I believe I need shoes just as bad as she does."

Then here came Elizabeth and said, "Daddy, what about me?"

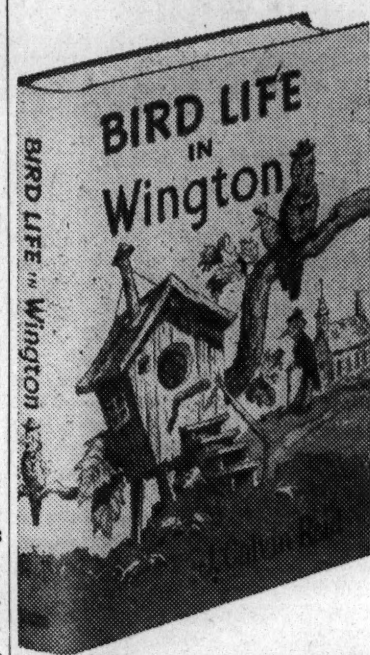
"Wait a minute; hold it everybody! We have just a certain amount of money. Go to your mother. We will get shoes for the one who needs them most and then we will see about the others."

But God never runs out of means. He is never busted. I never did go to God and have Him say, "I am sorry; Bob Jones has already been here and got all I had. I am really strained right now." No, the Lord has never said that.

But what I started to say about praying is that some people have an idea that you must meet every condition God ever listed about prayer. If my girl had said, "Daddy, I am asking for a pair of shoes but I am not asking for myself; I don't mind for myself; I had as soon walk barefooted in the snow and go to church bare-

(Continued on page 5)

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# "Ye Have Not, Because Ye Ask Not"

(Continued from page 4)

footed—I am just asking for your own reputation, Dad," I would have known she was lying. Don't you think God has as much sense as I have?

My children do not have to go through a long rigmarole at the table. They do not have to say, "Pass me the butter, please. I am only asking for it for the reputation of my dad." A child has a right to ask his father for certain things. Jesus said, "Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23). I say, "Well, Jesus I want to please You all right but I really need this pretty bad for myself." You say, "in Jesus' name," and that means He has ordered it. That means you do not care for it yourself, that it is just because He wants it—when actually many times that is not true.

The Lord says, "You can't ask in My name?"

"No," I really want it for myself. I really need it for myself. (I am hungry or I need a suit or something else. It is not for the Lord's business; it is something I need.)

"Well," the Lord says, "don't go away; I will make a way for you to get it. I really want you to have it. What about this promise: 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' Do you have faith enough to claim it and trust Me about it?"

Maybe you, like that poor man who brought his boy possessed with the Devil, will have to say, "Lord, I believe; help thou my unbelief." Sometimes I have to say, "I don't have much faith. Lord, I just do not have much expectancy about this."

"Well, wait a minute," the Lord says, "don't go away. Go and get your wife or some good friend to pray with you. If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them—how about that condition?"

I say, "Well, that is all right. I have good friends who pray for me but they are not agreed as touching the thing, their hearts are not at one with mine in the same burden. They might pray for me but they would not feel as I do about it. I cannot claim that promise."

"Well," He says, "don't go away; I will get you another one." So He goes on, and by every one of them He is showing me that He is going to make it so I can get the thing if I want it. Finally He says, "Ask, and it shall be given you." You can ask, can't you? Whether you ask in faith, or in Jesus' name, or ask with somebody else—you can ask, can't you? Sure you can. All right, ask!

A visitor came out one day to a farmer's house and saw that the farmer had four holes in his front door. There was one big hole and three other smaller holes down at the bottom of the front door. The visitor said, "Say, what are the holes in the door for?"

The farmer said, "The large one is for the cat; these three others are for the kittens."

The visitor said, "But why can't the kittens go through the hole made for the mother cat?"

"You don't understand," said the farmer. "When I say, 'Scat,' I mean scat! And every cat gets his own hole!"

There are enough promises. Just wander around in the Bible and find your own, find one that fits!

The truth is, I am so perverse that when I get a verse, a good promise, and I just ride it, it grows stale to me. I then find I must find a new promise to encourage my heart.

When I went to Dallas to start an open-air revival campaign, I had no money, no publicity. Yet I had a burden on my heart to have a great church in Dallas. In fact, I publicly announced it ahead

of time. I did not even have money for the seats for the open-air meeting. I barely had the money to pay the \$5 a week rental on the lot; yet I knew God was in it. And I just lived on the verse: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." I quoted it to God at least twenty times a day and claimed it.

When I was in college I was poor; but when I needed a suit of clothes, or needed money for tuition, I lived on Philippians 4: 19.

After a while any one of them seems to get a little worn out. My faith wanes and I must dig and dig to find another good one. Are you that way? It is wonderful to have a Bible that never runs dry, a pantry that is always full! The Lord has many promises. Every cat get his own hole! Everybody find your own verse! If one does not fill the need, go and find another one. There are plenty others.

## Do You Believe the Bible?

The Bible says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Do you believe it? Do you really believe every one who asks receives?

Do you mean that every time you asked you got it (pointing to a man in the audience)?

ANSWER: If you ask believing. DR. RICE: What do you think, Brother (pointing to another man in the audience)?

ANSWER: If you believe and if you ask in Christ's name.

DR. RICE: Oh, you believe that every one who asks receives, provided he believes and provided he asks in Christ's name?

DR. RICE: (addressing another man): Do you really believe that Scripture, "For every one that asketh receiveth"?

ANSWER: If we pray in the Spirit.

DR. RICE: All right now, let us see: every one that asketh receiveth if he believes, if he asks in Jesus' name, if—now is there anybody else here who wants to put an if up by God's plain Word? Are there any of you other modernists here who want to doctor up the Bible so you can believe it, or trim it down to where it will fit and to where you can believe it?

The Bible never says that everybody who asks one time will receive, but every one who "asketh" (the present tense sense of continuing to ask) will receive. And it does not say, "If ye believe." It does not say, "If you ask in Jesus' name." It does not say, "If ye ask in the Spirit." It says, "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." What does that mean? It means that asking covers the faith end of it.

## Bible Christians Sometimes Surprised When Answer Came

The truth is, faith is fine; but I have asked for some things and did not have any faith at all that I would get them. I was surprised and shocked when the answer came. Dr. Bob, were you ever surprised when you got a prayer answered?

DR. JONES: Yes.

Well, you are just like some Bible Christians. The twelfth chapter of Acts tells us that Peter was in jail. James had been in jail, but they had already cut off his head. Then they got Peter in jail. The Jews said, "We killed one preacher. We are going to kill another one tomorrow morning!"

Here is a funny thing. Peter was the one who was going to

get killed but he was the one who was asleep. Everybody else was staying awake praying. A prayer meeting was going on over at Sister Mary's house, the mother of John Mark. They were praying, 'Lord, save Peter. We've got to have a preacher. Don't let them kill Peter. Someway get him out of jail. Lord, don't let them kill him!'

Now you will have to read this part between the lines: Up in Heaven Gabriel was standing on one foot and then on another foot. The Lord said, 'What is the matter, Gabriel?'

Gabriel said, 'Aren't You going to do something about that down there? Peter is in jail and the saints are down there begging and crying. Old Herod is going to kill him tomorrow morning. He has already killed one preacher.' I don't think Gabriel really accused God of letting anything slip or anything like that, but he said, 'Aren't You going to do anything about it?'

God maybe smiled and said, 'What would you like to do, Gabriel?'

Gabriel said, 'I would like to go down there and break the chains off that fellow and get him out of there.'

'All right,' the Lord said, 'but don't hurt anybody.' So Gabriel went down there.

Now if you will read it again you will see that something like that happened because the angel went down there, broke off the chains and hit old Peter in the side. Peter grunted. The angel said, 'Wake up!'

Old Peter got up and rubbed his eyes. Gabriel said, 'Get your coat on; don't take any extra time getting out of here.' Peter thought he was having a dream. Gabriel led him out. The gate just opened up before him and he walked through.

Peter said, 'Wouldn't it be wonderful if this were real life?' The angel led him down the street a couple of blocks and then went off and left him. Peter pinched himself and said, 'Sure enough, I believe I'm awake and out of jail! Where can I go? I don't have money for a hotel room.' (Peter did not have enough money to give a penny to a poor beggar who had been lame forty years, but he had power to raise him up to walk.) So he said, 'Where will I go? Well, there is Sister Mary; she always has a bed for preachers. I will go over to Mary's house. It is pretty late; but I will go.'

So he went and knocked on the front gate of that high wall. They were all so busy praying that they said, 'Rhoda, we are busy praying; you go out and see who is at the gate and let them in.' And they kept on praying, 'Lord, save Peter; please don't let them kill Peter!'

Rhoda went out and peered through the peephole, and there was Simon Peter! She was so surprised that she forgot to unlock the gate, but went running back in the house and said, 'It is Peter! It is our preacher! Our pastor is right out there now, in front of the gate!'

They said, 'No, you're crazy.' 'Yes,' she said, 'he is, I tell you! He is right out there now.'

'Well, it must be his ghost. They have already killed him. That is just his spirit.'

Do you believe that faith was what released Peter? No—except this: they had some faith or they would not have asked, and the asking in this case filled the need.

The truth of the matter is, faith is always a mixed quantity. Somebody said to me when I was a boy in college: "If you ask and ever doubt you will never get a thing." That nearly knocked me off the Christmas tree, for I always have more doubts than assurance. I have had lots of doubts. I must pray, like the father in Mark 9:24, "Lord, I believe; help thou mine unbelief." I had some belief and some unbelief. But if it ever gets to where it is all belief then that is not faith. That is certainty. That is knowledge. That is like what you have in your head. Faith is believing in spite of the doubts. So, if you do not have enough faith, keep on asking. Asking will fix it. Do you want some faith? Stay on God's doorstep and your faith will grow.

If you keep on asking God will make your prayer right. "Well," somebody says, this per-

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## The Disciple's Sacrifice

(Continued from page 1)

with the sufferings of redemptive love. "I fill up that which is behind of the sufferings of Christ." Is the association permissible? Are the sufferings of Christ and His apostles complementary, and are they profoundly cooperative in the ministry of salvation? Dare we proclaim them together?

Here is an association, "In all their afflictions He was afflicted." "Who is weak and I am not weak; who is offended and I burn not?" Is the association alien and uncongenial, or is it altogether legitimate and fitting? "In all

their afflictions He was afflicted"—the deep, poignant, passionate sympathy of the Saviour; "Who is weak and I am not weak"—the deep, poignant, passionate sympathy of the ambassador. The kinship in the succession is vital. The daily dying of the apostle corroborates and drives home the one death of his Lord. The suffering sympathies in Rome perfected the exquisite sensitiveness in Galilee and Jerusalem. The bleeding heart in Rome perfected the ministry of the broken heart (Continued on page 6)

son's motives are wrong. He is asking but his motives are wrong." How is he going to fix them? Shall he go down to the tavern and have some beer? Will that make his motives right? Suppose your life is wrong. What are you going to do? Go down and see a dirty, rotten picture show? Do you think that will make things right with God? No. What are you going to do? If you will stay there on God's doorstep and ring God's bell and confess your sins and wait on God and keep on begging, asking will fix all the needs. Just keep on asking. Listen, you may not be able to meet any condition but this one, but you can keep on praying if you mean business.

That is what Paul did. He prayed and prayed. He had to change his prayer once, you know. He said, 'Lord, take this old thorn out of my flesh so I will be a good preacher.' Maybe he was half blind. Maybe it was a poor, stammering delivery. I do not know what it was. Maybe it was something we ought not to know. I do not care. But Paul said, 'Lord, take this thorn of the flesh out. It is a messenger of the Devil.

The Devil sent it to buffet me. Take it out!'

The Lord said, 'Nothing doing.' Paul begged Him three times. The Lord said, 'What do you want?'

Paul said, 'I want this thorn out so I'll be a better preacher, a better soul winner.'

The Lord said, 'Now listen, Paul, what is it you really want?'

'I want to be a good soul winner; Lord, take the thorn out.'

The Lord said, 'My strength is made perfect in weakness. I can handle you better with a thorn than without it.'

'Well,' Paul said, 'I'll change my prayer then, Lord. Most gladly therefore will I glory in mine infirmities, that the power of Christ may rest upon me. It was power I wanted all the time. And I am willing...'

Listen! It is a mighty good idea to wait there at the window of the bank—and if your check isn't made out right, then make it out right. But don't leave the window; keep on praying. And God will help you to pray according to the will of God.

Don't you see: It is asking. Keep on asking!

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Soon an article with the above title will appear in one of America's largest weekly religious publications. It will deal with alcohol and auto accidents. Its author is Wm. N. Plymat, a Des Moines lawyer. He also speaks soon to the annual convention of the Ontario Temperance Federation and we will have free copies of his talk available.

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## The Disciple's Sacrifice

(Continued from page 5)

upon the cross. Paul "filled up that which was behind of the sufferings of Christ."

Here, then, is a principle. The gospel of a broken heart demands the ministry of bleeding hearts. If that succession be broken we lose our fellowship with the King. As soon as we cease to bleed we cease to bless. When our sympathy loses its pang we can no longer be the servants of the passion. We no longer "fill up the sufferings of Christ," and not to "fill up" is to paralyze, and to "make the cross of Christ of none effect." Now the apostle was a man of the most vivid and realistic sympathy. "Who is weak and I am not weak?" His sympathy was a perpetuation of the Passion. I am amazed at its intensity and scope. What a broad, exquisite surface of perceptiveness he exposed to the needs and sorrows of the race! Wherever there was a pang it tore the strings of his sensitive heart. Now it is the painful fears and alarms of a runaway slave, and now the dumb, dark agonies of people far away. The apostle felt as vividly as he thought, and he lived through all he saw. He was being continually aroused by the sighs and cries of his fellow men. He heard a cry from Macedonia, and the pain on the distant shore was reflected in his own life. That is the only recorded voice, but he was hearing them every day, wandering, pain-filled, fear-filled voices, calling out of the night, voices from Corinth, from Athens, from Rome also, and from distant Spain! "Who is weak and I am not weak?" He was exhausted with other folk's exhaustion, and in the heavy burdensomeness he touched the mystery of Gethsemane, and had fellowship with the sufferings of his Lord.

My brethren, are we in this succession? Does the cry of the world's need pierce the heart, and ring even through the fabric of our dreams? Do we "fill up" our Lord's sufferings with our own sufferings, or are we the unsympathetic ministers of a mighty Passion? I am amazed how easily I become callous. I am ashamed how small and insensitive is the surface which I present to the needs and sorrows of the world. I so easily become enwrapped in the soft wool of self-indulgence, and the cries from far and near cannot reach my easeful soul.

"Why do you wish to return?" I asked a noble young missionary who had been invalidated home: "Why do you wish to return?" "Because I can't sleep for thinking of them!" But, my brethren, except when I spend a day with my Lord, the trend of my life is quite another way. I cannot think about them because I am so inclined to sleep! A benumbment settles down upon my spirit, and the pangs of the world awake no corresponding sympathy. I can take my newspaper, which is oftentimes a veritable cup-full of horrors, and I can peruse it at the breakfast table, and it does not add a single pang to my feast. I wonder if one who is so unmoved can ever be a servant of the suffering Lord!

Here in my newspaper is the long, small-typed casualty list from the seat of war; or here is half a column of the crimes and misdemeanors of my city; or here is a couple of columns descriptive of the hot and frantic doings of the race-course; or here is a small corner paragraph telling me about some massacres in China; or here are two little hidden lines saying that a man named James Chalmers has been murdered in New Guinea! And I can read it all while I take my breakfast, and the dark record does not haunt the day with the mingled wails of the orphaned and the damned.

My brethren, I do not know

how any Christian service is to be fruitful if the servant is not primarily baptized in the spirit of a suffering compassion. We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the Passion. We must pity if we would redeem. We must bleed if we would be the ministers of the saving blood. We must perfect by our passion the Passion of the Lord, and by our own suffering sympathies we must "fill up that which is behind in the sufferings of Christ." "Put on, therefore, as God's elect, a heart of compassion."

Here is another association. Can we find a vital kinship? "He offered up prayers and supplications with strong crying and tears." So far the Master. "I would have you know how greatly I agonize for you." So far the apostle. The Saviour prayed "with strong crying and tears"; His apostle "agonized" in intercession! Is the association legitimate? Did not the agony at Rome "fill up" the "strong cryings" at Jerusalem? Does not the interceding apostle enter into the fellowship of his Master's sufferings, and perfect that "which is behind"? The intercession in Rome is akin to the intercession in Jerusalem, and both are affairs of blood. If the prayer of the disciple is to "fill up" the intercession of the Master, the disciple's prayer must be stricken with much crying and many tears. The ministers of Calvary must supplicate in bloody sweat, and their intercession must often touch the point of agony. If we pray in cold blood we are no longer the ministers of the cross. True intercession is a sacrifice, a bleeding sacrifice, a perpetuation of Calvary, a "filling up" of the sufferings of Christ.

St. Catherine told a friend that the anguish which she experienced, in the realization of the sufferings of Christ, was greatest at the moment when she was pleading for the salvation of others. "Promise me that Thou wilt save them!" she cried, and stretching forth her right hand to Jesus, she again implored in agony, "Promise me, dear Lord, that Thou wilt save them. O give me a token that Thou wilt." Then her Lord seemed to clasp her outstretched hand in His, and to give her the promise, and she felt a piercing pain as though a nail had been driven through the palm. I think I know the meaning of the mystic experience. She had become so absolutely one with the interceding Saviour that she entered into the fellowship of His crucifixion. Her prayers were red with sacrifice, and she felt the grasp of the pierced hand.

My brethren, this is the ministry which the Master owns, the agonized yearnings which perfect the sufferings of His own intercession. And we in the succession? Do our prayers bleed? Have we felt the painful fellowship of the pierced hand? I am so often ashamed of my prayers. They so frequently cost me nothing; they shed no blood. I am amazed at the grace and condescension of my Lord that He confers any fruitfulness upon my superficial pains.

I think of David Brainerd—I think of this magnificent ministry among the Indians, whole tribes being swayed by the evangel of the Saviour's love. I wonder at the secret, and the secret stands revealed. Gethsemane had its pale reflection in Susquahanna, and the "strong-crying" Saviour had a fellow labourer in His agonizing saint. Let me give you a few words from his journal, after one hundred and fifty years still wet with the hot tears of his supplications and prayers: "I think my soul was never so drawn out in intercession for others as it has been this night; I hardly ever so longed to live to God, and to be altogether devoted to Him; I wanted to wear

## Church Sends Sword to Entire Membership

Many churches and pastors would do well to follow the example of the Morningside Baptist Church, Graham, Texas, which, led by Pastor Robert L. Summer, sent THE SWORD OF THE LORD to all the families in his church.

The following letter from the pastor went to every home:

Graham, Texas  
January 31, 1950

Dear Members of Morningside: Greetings in the matchless name of our Wonderful Lord and Saviour Jesus Christ!! "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (II Peter 1:2, 3). We have a WONDERFUL salvation!!

As most of you already know, last Wednesday night at our annual meeting, the church unanimously and enthusiastically voted to send for one year, on a missionary basis, "The Sword of the Lord" to every resident family on the church roll, both active and inactive. A few nonresident members were also included whom we thought would be especially helped or who are still contributors

to the work here in Graham.

The "Sword of the Lord" is an evangelistic weekly that IS evangelistic in every sense of the word. It is not unusual to hear of hardened sinners converted while reading this paper. It is not out of the ordinary to learn of homes reunited, backsliders restored, lives completely transformed, and defeated Christians becoming happy and victorious as a result of reading the sermons it contains. Your heart will be tremendously blessed; your life will be helped and strengthened; and bless God, your testimony and influence and holy compassionate zeal for lost souls, should be multiplied as a result of this fine paper coming into your home for the next 52 weeks. It is not intended as a substitute for your Bible. On the contrary, you will find it driving you to greater study of the Word of God than ever before. Will you not read it earnestly, carefully and prayerfully?? It is NOT an ordinary paper; it is not even the usual religious periodical; IT IS STRONGLY FLAVORED WITH THE BREATH OF HEAVEN!! You will find its strong, evangelical, true-to-the-Bible messages food for your soul. Perhaps by now

(Continued on page 7)

out my life for Him." "I wrestled for the ingathering of souls, for multitudes of poor souls, personally, in many distant places. I was in such an agony, from sun half-an-hour high till near dark, that I was wet all over with sweat; but O, my dear Lord did sweat blood for such poor souls: I longed for more compassion." Mark the words, "I was in such an agony from sun half-an-hour high till near dark!" May we do what David Brainerd would not do, may we reverently whisper the word side by side with another and a greater word, "And being in an agony He prayed more earnestly." I say, was not Susquahanna a faint echo of Gethsemane, and was not David Brainerd filling up "that which was behind in the sufferings of Christ"?

Brethren, all vital intercession makes a draught upon a man's vitality. Real supplication leaves us tired and spent. Why the Apostle Paul, when he wishes to express the poignancy of his yearning intercession for the souls of men, does not hesitate to lay hold of the pangs of labour to give it adequate interpretation. "Ye remember, brethren, our travail." "My little children, of whom I travail in birth again till Christ be formed in you." Again I say, it was only the echo of a stronger word, "He shall see of the travail of His soul and shall be satisfied." Are we in the succession? Is intercession with us a travail, or is it a playtime, a recreation, the least exacting of all things, an exercise in which there is neither labour nor blood? "The blood is the life." Bloodless intercession is dead. It is only the man whose prayer is a vital expenditure, a sacrifice, who holds fellowship with Calvary, and "fills up that which is behind in the sufferings of Christ."

Here is another association. Is it legitimate? "Master, the Jews of late sought to stone Thee, and goest Thou thither again?" "Having stoned Paul" (at Lystra) "they drew him out of the city supposing he had been dead." And Paul "returned again to Lystra!" Back to the stones! Is that in the succession? Is not the apostle the complement of his Master? Is he not doing in Lystra what his Master did in Judea? Is he not filling up "that which was behind of the sufferings of Christ"? Back to the stones! "Master, the Jews of late sought to stone Thee, and goest Thou thither again?" The Boxes of late sought to decimate thee, poor little flock, and goest thou thither again? The New Guineans have butchered thy Chalmers and thy Tompkins, and goest thou thither again? Mongolia has swallowed thy men and thy treasure, and its prejudice and its suspicions appear unmoved,

and goest thou thither again? Thou hast been tiring thyself for years, seeking to redeem this man and that man, and he treats thee with indifference and contempt, and goest thou thither again?

My brethren, are we familiar with the road that leads back to the stones? It was familiar to the Apostle Paul, and when he trod the heavy way he entered the fellowship of his Master's pains, and knew that he "filled out that which was behind of the sufferings" of his Lord. To go again and face the stones is to perpetuate the spirit of the Man who "set His face steadfastly to go to Jerusalem," even though it meant derision, desertion, and the cross. We never really know our Master until we kneel and toil among the driving stones. Only as we experience the "fellowship of His sufferings" can we know the power of His resurrection.

There is a sentence in David Hill's biography—that rare, gentle, refined spirit, who moved like a fragrance in his little part of China—a sentence which, has burned itself into the very marrow of my mind. Disorder had broken out, and one of the rioters seized a huge splinter of a smashed door and gave him a terrific blow on the wrist, almost breaking his arm. And how is it all referred to? "There is a deep joy in actually suffering physical violence for Christ's sake." That is all! It is a strange combination of words—suffering, violence, joy! And yet I remember the evangel of the apostle, "If we suffer with Him we shall also reign with Him," and I cannot forget that the epistle which has much to say about tribulation and loss, has most to say about rejoicing! "As the sufferings of Christ abound in us, so our consolation also aboundeth through Christ." "Out of the eater comes forth meat." These men did not shrink from the labour when the stones began to fly. Rebuff was an invitation to return! The strength of opposition acted upon them like an inspiration.

Have you ever noticed that magnificent turn which the apostle gives to a certain passage in his second letter to the Corinthians? "I will tarry at Ephesus . . . for a great door and effectual is opened unto me, and there are many adversaries!" "There are many adversaries . . . I will tarry!" The majestic opposition constitutes a reason to remain! "There are many adversaries"; I will hold on! My brethren, that is the martyr's road, and he who treads that way lives the martyr's life, and even though he does not die the martyr's death he shall have the martyr's crown. Back to the stones! "It is the way the Master went," and to be found

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in that way is to perpetuate the sacrificial spirit, and to "fill up that which is behind of the sufferings of Christ."

To be, therefore, in the sacrificial succession, our sympathy must be a passion, our intercession must be a groaning, our beneficence must be a sacrifice, and our service must be a martyrdom. In everything there must be the shedding of blood. How can we attain unto it? What is the secret of the sacrificial life? It is here. The men and the women who willingly and joyfully share the fellowship of Christ's sufferings are vividly conscious of the unspeakable reality of their own personal redemption. They never forget the pit out of which they have been digged, and they never lose the remembrance of the grace that saved them. "He loved me, and gave Himself for me"; therefore, "I glory in tribulation!" "by the grace of God I am what I am"; therefore "I will very gladly spend and be spent!" The insertion of the "therefore" is not illegitimate; it is the implied conjunction which reveals the secret of the sacrificial life.

When Henry Martin reached the shores of India he made this entry in his journal, "I desire to burn out for my God," and at the end of the far-off years the secret of his grand enthusiasm stood openly revealed. "Look at me," he said to those about him as he was dying—"Look at me, the vilest of sinners, but saved by grace! Amazing that I can be saved!" It was that amazement, wondering all through his years, that made him such a fountain of sacrificial energy in the service of his Lord.

My brethren, are we in the succession? Are we shedding our blood? Are we filling up "that which is behind in the sufferings of Christ"? They are doing it among the heathen. It was done in Uganda, when that handful of lads, having been tortured, and their arms cut off, and while they were being slowly burned to death, raised a song of triumph, and praised their Saviour in the fire, "singing till their shrivelled tongues refused to form the sound." They are doing it in China, the little remnant of the decimated churches gathering here and there upon the very spots of butchery and martyrdom, and renewing their covenant with the Lord. They are "filling up that which is behind of the sufferings of Christ." They are doing it among the missionaries. James Hannington was doing it when he wrote this splendidly heroic word, when he was encountered by tremendous opposition: "I refuse to be disappointed; I will only praise!" James Chalmers was doing it when, after long years of hardship and difficulty, he proclaimed his unalterable choice: "Recall the twenty-one years, give me back all its experience, give me its shipwrecks, give me its standing in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the club knocking me to the ground—give it me back, and I will still be your missionary!" Are we in the succession?

A noble army, men and boys, The matron and the maid, Around the Saviour's throne rejoice, In robes of light arrayed; They climbed the steep ascent of Heaven

Through peril, toil and pain! O God, to us may grace be given To follow in their train.

(From *The Passion for Souls* by John Henry Jowett, D.D. Published by Grosset & Dunlap, New York.)

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## Many Saved in Japan Through Booklet, "WHAT MUST I DO TO BE SAVED?"

We are glad to give you below photostatic copies of a letter from Rev. Timothy Pietsch, telling how many Japanese are being led to Christ through the Japanese edition of the editor's pamphlet, "What Must I Do to Be Saved?" We have recently sent \$1,100 for printing more of these booklets in Japanese. Missionaries and workers for the Pocket Testament League give out these booklets along with the Pocket League Testament. Many are eager to read about how to become a Christian. You will note in Brother

Pietsch's letter that well over eight hundred have signed the confession of faith in Christ from the Japanese copy of "What Must I Do to Be Saved?" Some letters from Japanese readers have been translated into English and sent to us by Brother Pietsch.

Those who wish to help in this important work may send offerings to pay for printing additional thousands of this gospel booklet in Japanese. Address your letters to Evangelist John R. Rice, 214 West Wesley Street, Wheaton, Illinois.

REV. AND MRS. TIMOTHY PIETSCH  
TOKYO FOREIGN MISSIONARIES  
APO 300 C/O POSTMASTER  
SAN FRANCISCO, CALIFORNIA

January 29, 1950

Beloved Brother Rice:

Just a note to tell you that every mail now brings decisions from your tracks. Litterally hundreds (I believe it is well over eight hundred) have signed the confession we put on the back of the tract and have mailed them to us. Many have addressed letters to you as well but they are in Japanese so have not sent them on. Would you like a copy? Your introduction has been of great blessing for in addressing them as 'My dear Japanese friends' they are deeply touched. Many have commented on this.

From the Japanese Government Prison at Chiba to date two hundred and sixty eight men have signed confessions of faith from your tract. They ask for further help and we must get more to them.

Enclosed for you are a couple of pictures. During the Christmas holidays it was my joy to go out on the streets and offer a free Gospel of John to any who had never read the Bible before and who would promise to read it from the beginning to the end, as Christmas presents if they would come and get them.

The response to the invitation for Christmas present Gospels of John was more than we could have imagined for in ten days from Dec 23rd until Jan 3rd we gave out one hundred and eleven thousand one hundred as Christmas and new year presents. Will you please ask prayer for these who have received these scriptures.

Seven of us from PTL leave the end of this month for two months to the island of Shikoku with two sound trucks and two hundred thousand scriptures.

Have asked the printer to stand by for printing another printing of your tract. We need them very badly.

Love in our Wonderful Lord,

Yours because His

Luke 9:23  
II Tim 4:5

*Timothy Pietsch*



Rev. Timothy Pietsch preaching from top of Pocket Testament League truck on Jan. 8, 1950 at Asakusa, Tokyo.

Crowd singing "What a Friend We Have in Jesus" from P. T. L. Gospels of John. This hymn is printed in back of the Gospel.



## The Editor's Daughter Broadcasts Chain Radio Program

GREENVILLE, S. C., Feb. 6—James Ryerson, manager of Bob Jones University's new radio station, WMUU, has reported that two of the university radio programs, "Hymn History" and "Miracles," are now being carried by transcription on a number of stations throughout the country. These programs, just recently made available to other stations are being carried or will begin to be carried within few days on stations as far away as Johnstown Pa.; Columbus, Nebr.; Minneapolis, Minn.; and Des Moines, Iowa.

"Hymn History" is a thirty minute program using a small orchestra, a ladies' trio, men's quartet, soloists, and a dramatic cast. It consists of dramatic stories about various hymns, how they were written and how they have been used of God. The program is written and produced by Grace Rice MacMullen, a daughter of Dr. John R. Rice, who holds a Master of Arts degree in sacred music from Bob Jones University. The musical arrangements of the hymns are made by Heyward Wong, a graduate fellow from China, who was the first native Chinese to conduct the Shanghai Symphony Orchestra.

"Miracles" is a twenty-five min-



ute dramatic play dealing with some great conversion, some answer to prayer, or an outstanding missionary story. It is written and produced by Dick Larson, whose parents are founders of station HCJB in Quito, Ecuador. He grew up in the station and has been writing and producing shows since he was thirteen.

The programs which are broadcast over WMUU in Greenville each Sunday afternoon ("Hymn History" from 2:30 to 3:00, and "Miracles" from 3:05 to 3:30), may be heard in surrounding areas on station WTYC in Rock Hill, S. C., from 9:30 to 10:00 and from 10:30 to 11:00 on Sunday mornings; on station WBEJ in Elizabethton, Tenn., at 8:00 on Thursday evening; and on station WRGA in Rome, Ga., each Sunday.

## A Spiritual Upheaval!

A firsthand account of the Billy Graham Revival in Los Angeles, by Rev. Bob Shuler, D.D., Pastor, Trinity Methodist Church; Editor, *The Methodist Challenge*.

Los Angeles has seen and experienced the greatest revival of her history. In late September, Billy Graham began a revival meeting under a tent which at first held some five thousand. From the beginning, the capacity of the tent was taxed. Later 1500 more chairs were added. Night after night the tent was filled, and people stood, sometimes by the thousands.

From the very beginning the prayer-room holding some 300, was filled with seeking souls. There was conviction from the first service. Often, the prayer room did not begin to hold those who sought admission.

The revival was planned for three weeks. It lasted eight weeks, and then should not have closed. The tides were sweeping as high, when the eighth week came to a close, as they had swept at any time during this remarkable demonstration of spiritual power. The final Sunday afternoon service (the closing service of the meeting) saw as many people standing about the tent as were seated under it.

God works through men, and has done so from Moses and Elijah until now. This time, He chose a young stripling, scarcely thirty-one years of age, by the name of "Billy" Graham. Graham is from Charlotte, North Carolina, which he claims as his home town. He is, however, President of the Northwestern Schools, founded by the old sanctified Baptist scrapper, Dr. W. B. Riley, which schools are located at Minneapolis, Minnesota. Graham as an evangelist may be credited to God and the Youth for Christ movement. He has held few campaigns, probably only six in America and a few in England. He is exactly what you would not expect. In fact, there is no way of accounting for what happened in Los Angeles, by any analysis of the young man who was at the center of the campaign—his planning, his program, his technique, his ability or his personality. He didn't do it. That's perfectly clear to those who were on the inside.

Physically, Billy Graham is very tall, very thin, very frail. His face is clean cut, attractive and open. He has fine eyes. He preaches with

vigor and impresses his hearers as being dreadfully in earnest. He is not sensational either in his platform appearance or sermon content. He sprinkled Bible quotations copiously throughout his messages. He is a fearful preacher in that he preaches the horrors of sin and the terrors of hell. Yet he holds up the mercy of the Lord in every sermon. He is a Baptist, a Southern Baptist, to be exact. But no Methodist of the days of the great revivals in Methodism ever preached a simpler, straighter, truer, more challenging gospel message than characterized the preaching of Billy Graham in Los Angeles.

This young evangelist does not deal in funny stories. He jokes but little. He has no catchy phrases. His altar calls are free from design or trap. He is above everything else a pleader. He pleads with sinners and they come. He is humble. He magnifies the Holy Spirit, and over and over gave credit to the Holy Ghost for the results that at times simply electrified the great audiences. He does not attack. He scarcely ever criticizes even the modernists, though he never compromises with them. He does not upbraid the churches that are not cooperating. He has no word of harshness for the preachers that stand off and criticize. He gives you the impression that he is so busy with souls that he does not know or care as to what's going on outside the tent in which he pleads with the lost.

A policeman assigned to the tent told me that the crowds ran all the way from 6,000 to 12,000 every night. One Monday, night the crowd was estimated by the police at 20,000. Streets were blocked in all directions. Thousands stood for hours in order to hear the message. On the last Sunday, when the revival closed with an afternoon service, people were under the tent and in their chairs at 10 o'clock in the morning. By noon there were more than 1,000 seated under the tent. The interest spread to all parts of the city. The revival was talked in barber shops, at news stands on the corner, in stores and factories, on street cars, in busses, everywhere. The daily papers finally

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## Church Sends Sword To Entire Membership

(Continued from page 6)

you think that I am exaggerating, but next to the Word of God itself, nothing has helped my personal Christian life or my public ministry of the Gospel more than "The Sword of the Lord." How I thank God for it! How desperately I want you to read every sermon and article in every issue!

The normal subscription price to this wonderful paper is but \$2.00 per year; something like 1½ cents a sermon. And if you can afford to repay the church for your subscription, above your regular tithes and offerings, we encourage you to do so—sending or bringing it to the church as soon as possible. But if not, YOU ARE IN NO WAY UNDER ANY OBLIGATION!! We want you to have this paper because we believe that you will be a better Christian and a better church member through its influence—so we are willing to pay the bill. All that we ask is that you read it (and perhaps pass it on to others after reading.)

If the address on this envelope is wrong, or if you do not receive the paper soon, please advise me of your difficulty.

Yours for lost souls,  
Robert L. Sumner, Pastor  
Morningside Baptist Church

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took it up and began to headline this phenomenal spiritual outburst. Then the *Magazines*, *Life* and *Time* and other popular journals featured the revival. The strange thing was that these worldly mediums that usually poke fun at revival meetings approached this revival with serious understanding. The publicity was good.

It was estimated that 300,000 people attended this meeting during the eight weeks. More than 3,000 signed cards in the prayer tent as first time converts to Christ. Possibly 5,000 signed as reclamation and as those who had answered the call of the evangelist for other reasons. Exceptionally little pressure was placed upon the people for the financial support of the revival. The expenses were high. The physical equipment, plus the rent of the lot, ran close to \$5,000 per week. It took colossal nerve as well as faith to undertake so great a project. But the money poured in. I understand the basket collections ran well over a total of one hundred thousand dollars. Not all of this went to expenses or to the many workers who supported young Graham on his team. Graham's offering was abundant. When it was suggested that he be given the last Sunday afternoon offering, he declined to accept it. Many missionary enterprises and evangelistic activities profited from the collections. Some of the money will go to send Graham and Cliff

(Continued on page 8)

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## A Spiritual Upheaval!

(Continued from page 7)

Barrows, his singer, to Japan for a series of meetings. Then there was builded up a good balance for the support of "Christ for Greater Los Angeles," the organization responsible for the great tent campaigns, all of them successful, that have characterized the evangelistic program of the evangelical churches of Greater Los Angeles during the past six years.

So much for the magnitude of this heaven-sent revival. Now what actually happened? Six years ago, these tent revival campaigns were begun in Los Angeles. Four of them have been held under great canvas cathedrals in the heart of the city. Possibly a dozen have been held in towns adjoining and in outlying districts of Los Angeles. The movement was started by "The Christian Business Men" of Los Angeles. Gradually the evangelical and fundamental churches of the city have fallen in line. These men have proceeded on faith and never once has that faith been disappointed. This year's revival was the climax. The thing that happened was from God. It was a supernatural demonstration. God vindicated His people who still believe that by the "foolishness of preaching" the souls of men are reached and brought to Jesus Christ. It was mass evangelism at its highest and best.

There was tremendous conviction, at times so overpowering that men and women cried out. Once a business man ran into the tent in the midst of the preacher's sermon, weeping and asking where he could go to be saved. The evangelist stopped preaching and called penitents. More than a hundred of them crowded forward. Prominent people in the world of entertainment were converted. More than a dozen of the converts are themselves going out to preach. The depth of repentance that was manifest was proven by the fact that this was a "weeping revival." That the conversions were genuine is illustrated by one man, prominent in newspaper publicity in recent Grand Jury investigations, who, when converted immediately went to the Grand Jury and confessed to perjury and then proceeded to go from one place to another, returning stolen property and making restitution.

The last four weeks of the meeting were marked by the fact that every night from one to two thousand first-nighters held up their hands. The Christian people went out after their friends. The revival became contagious. Delegations came from long distances. People poured in from Arizona, Nevada and from all California. In the mean time, Billy Graham's supply of sermons was exhausted. He began to repeat and nobody seemed to know it. He put up his singer to preach. He filled in with testimonies from well-known converts. He used other evangelists. Once, he preached a cowboy entertainer who had been converted at 4 o'clock in the morning in Bill's hotel room. Then the Committee flew the minister father of the cowboy entertainer over from Texas and had him preach. The meeting surged forward through it all. Nothing seemed to hinder. At the end of every service, Billy stood and pled and called for souls and here they came!

As they folded up the chairs and pulled down the prayer tent, following the closing of the revival in the last Sunday afternoon service, there went up a pathetic cry from the thousands who refused to leave. They simply milled about and wept and prayed. They refused to believe that the meeting was over. Such a harvest had never been gathered before in Los Angeles. The Billy Sunday meeting of the years ago may have been larger in attendance, but no such power had been manifest as we had seen and experienced under the great tent.

And now the sad fact. The major denominations had nothing to do with the revival. The ecclesiasticism of Los Angeles left the campaign strictly alone. Trinity Methodist Church, my own church, was the only Methodist church active in the revival so far as I could

discover. Temple Baptist Church, The Church of The Open Door and Trinity were the only three large down-town churches that participated. But something like 400 churches in greater Los Angeles were in on the meeting. The Southern Baptists and many other Baptist churches were in. Several Presbyterian churches united with the effort, though the organization held aloof. Some of the smaller Congregational churches were in. But many of the smaller religious bodies entered in wholeheartedly,—the Assembly of God, the Church of the Four Square Gospel, the Church of God, the Pentecostals. The Christian Church furnished some of the best workers and cooperated generally. But the

large, powerful, strong ecclesiastical group did not unite.

Thus the pattern is clearly defined. It was as in the days of Sunday and Moody and Finney and Wesley and Luther and Christ Himself. The multitudes came to pray and repent and find Christ. The ecclesiastical leaders and their following remained aloof, some of them scoffing, some condemning, some questioning and some wondering. But the revival fires swept with consuming power despite the absence of high church dignitaries and those who make up their machines.

The greatest single meeting I was ever in was at the Alexandria Hotel at 5th and Spring Streets in Los Angeles, when some 400 pastors, together with some hundred or more lay workers and the helpers of Billy Graham, met for a breakfast at 8 o'clock. Several re-

cent converts were also present. We tried to adjourn at 11:30 but at 12:30, when I was forced to go to conduct a funeral, there was a large group still in session. I saw that audience moved to tears until it seemed there was not a man in the house who was not weeping. I heard the sobs of men until it seemed as though we had all been made into one and the great sob was from a single breast.

A convert told how he had, a few months before, lined his wife and three small children against a wall to kill them; of how his little boy had cried, "Daddy, please don't kill my mama"; of how he had thrown down the gun and walked out; of how that very week he had gone back and found that family and prayed with them and asked them to forgive him. He told of how his wife wept and she,

too, was seeking Christ. Another man, an Olympic runner of international fame, who was a hero of the late war, having spent 47 days on a life-raft, told of his conversion. A politician, connected with all kinds of scandal, told humbly of how Jesus had saved him. Stuart Hamblen, the best known radio entertainer in Los Angeles, told of his conversion, of giving up his string of race horses and surrendering to a call to preach. Thus that meeting proceeded until glory really crowned the mercy seat.

And yet, in spite of this tremendous spiritual upheaval that has shaken Los Angeles and jarred the nation to attention, some poor, shrivelled souls will stand in their pulpits and declare that the day of mass evangelism is over and the revivals of our fathers will never come again. Yes, the days of revivals are past—for them! How sad!



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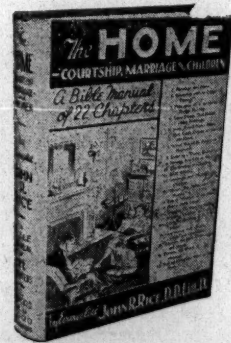
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